113, 252, 291, 311, 361, 411, 622

Miao AE5

[For information on the settlement patterns, material culture, social organization, and subsistence technics of the Hainan Miao, see 2: Wu AE2 Hainan, category 116, pp. 242-244.]

/1 cont'd/

101 175 were suppressed, the fort of Lo-an was subsequently built. Miao troops of Kwangsi were then sent there as a garrison. They were called yao-kung-shou /"shooters of poison arrows"/. After the military camp fell into disuse, their descendants scattered into the mountains and valleys, but they still bore the name of Miao. Even up to the present, they are still skillful in using poison arrows. The styles of their clothes, shoes, and queues are similar to that of ordinary people /i.e. the Chinese/. The dress of their women, however, are like that of the Li. All of them are able to climb trees like monkeys. They are not subject to taxes or levies of service. They never till the land in the plains but clear in the mountains to make plots where they plant mountain rice. (The Li people also do this.) They move once a year. When the land in the mountains recovers from depletion, they move back again. The bodies of their dead are usually burned or are simply hung on treetops to decompose through exposure. They are experts in making poison arrows. Whatever they shoot dies without shedding a drop of blood. /2/ They also practice sorcery and are able to control human beings and animals by means of amulets. Hence they are greatly feared and respected by both the civilized and uncivilized Li tribes."

In other localities many different names were used such as Lang-mu /"wolf eyes"/, Ta-shou /"attackers"/, and Lang-t'u ping /"soldiers from the land of wolves"/, etc. These probably also indicated the Miao. Wang Tso in his book, P'ing Li Chi /Record of the Suppression of the Li Uprisings/ said:

"...on that day the troops under his command were dispersed to advance to capture a road. He believed that the northern entrance of the head fortress in Hai-t'ien and Hsin-ch'ang was the central stronghold of the bandits. The central army was commanded by Ts'an-chiang* Ma Ch'eng, who ordered 10,000 Han-ta troops and

104 */Former title of a lieutenant colonel.—Ed./

Lang-t'u ping of Liang Kuang /i.e., Kwangtung and Kwangsi/ to attack the central stronghold." (See Vol. 9, "I-wen" /Literary Section/

/25 cont'd/

3. Hunting

224 411 Living deep in the mountains, the Miao people are the companions of birds and animals. In their leisure time, therefore, the men usually go out hunting. The principal weapon is the musket and gunpowder, which are imported by Chinese merchants. The gun is of the same type used by the Chinese. Only the leather 15 281 powder bag is made by themselves. The bow used by the Miao people is also an efficient weapon for hunting. It is made of wood, and the string is made of hemp. Iron arrowheads are used for hunting large animals, bamboo ones for birds. It is said that they have 278 a virulent poison which is made of a mixture of leaves of certain plants, gall of poisonous snakes, and other such things. Any beast shot by these poisoned arrows will die immediately without shedding a drop of blood. The poisoned arrows are always firmly sealed in tubes which are not opened until just before use. If they are exposed to the air for a longer period, the poison would be dissipated by exposure and the arrows cannot kill the animals. There are also 278 752 certain drugs to be used as antidotes to the poison. /26/ If a man is shot by mistake, he can be cured by taking a drug which is said to be made from wine dregs. After being buried in the ground for a few years, the moisture in the dregs is completely evaporated, and it becomes a hard lump. If a victim of a poisoned arrow swallows a piece of this, the poison is immediately neutralized.

224 171 In the Miao mountains, one may encounter the Miao in small groups of three to five with guns or bows in hand looking for birds and animals. They are all good shots who hardly miss. This skill can never be matched by the Li people.

4. Animal Husbandry

231 As far as the geographic environment is concerned, the Miao area is very suitable for animal husbandry. But in fact herding is not very popular among the Miao. We can hardly find a family among the Miao which owns a herd of several tens or perhaps several hundreds of mountain cattle, as is the case among the Li.

M /20 cont./
*101 After the animal is fattened, an appointment is made with other
cc bull owners in neighboring villages for a bull fight out in the
563 open. Victory is a good omen. An auspicious day is selected
M to kill the bull for sacrifice to the ancestors. The sacrificer
[782 wears white clothes and a green outer garment. After the
541 sacrifice the clan members sit around in a circle to drink
787 heavily and to sing in a most joyful way. Today this custom
292 is still prevalent in this sub-prefecture.
769
273 (10) Chiu Ku Miao. — They originally came from Shih-
167 ping and K'ai-li in Kweichow. It is of the same tribe as the
291 P'ien-t'ou-he. They prefer green clothes. They are especially
714 fierce in nature. They wear armor and carry knives. They
411 go up mountains as if flying, and draw strong bows called the
648] p'ien-chia. The Tung Mao people who are being taxed by the Yung Shun Pacification Commission were this tribe. They repeatedly caused trouble in Chen-ch'i-so before being put under governmental administration.

(11) He Shan Miao. — They are found in T'ai-kung,
M Kweichow. They bind their hair with blue cotton and live in
302 secluded valleys. They divine with rushes to know what is
787 auspicious or inauspicious. During the rebellion of 1795 in the
648] reign of Ch'ien Lung many members of this tribe joined it, and many of them were killed at Kou-pai-yen by Fu Chuang-su /the commander of the government forces/.

M (12) He Chio Miao. — They are very numerous at Ch'ing-
291 chiang and T'ai-kung. They wear short garments and large
411 trousers, and going and coming they carry knives and daggers.
787 Before taking any action they put two snails in a dish, to watch
825] their fight in order to divine whether the omen is good or bad. In the twenty-fifth year /1686/ of the reign of K'ang-hsi, with the Hung Miao, Shih Lao-ch'ung occupied T'ien-hsing-chai, but was subdued by Kuo Chung-hsiao. Today, remnants of this group can be found at Lao-feng-shan.

M (13) Ch'e Chai Miao. Originally they were from Li-p'ing
167] and Ku-chou in Kweichow. Today, their people are still found

2:Ling & Ruey--125 E-5 (1933) 1947 AE5 Miao AE5

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Illus. 55. Men's personal adornment of 200 years ago among the Hung Miao of such places as Yung-sui and Kan-ch'eng. (According to Huang Ch'ing Chih-kung T'u.)

2: Ling & Ruey--200 E-5 (1933) 1947 AE5 Miao AE5

*782
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Illus. 61. Eating Pigs, C.

/235 cont./

857 304 is smeared on it. After a number of days it is washed away, revealing the tattooed design, the color of which remains permanently.

517 526 [177] [411] The adult amusements of the Miao, such as shaking the dragon lantern, shaking the lion, boxing, and tilting are the same as those of the Chinese /Illus. 117-20, pp. 236-38/, /239/ and probably were introduced by the latter. But one kind of their tilting, in which a weapon called tz'u-ch'a /"stabbing prong"/ (Illus. 119), is used, is not often seen. According to Miao legend, this is a weapon for stabbing tigers.

(4) Swings

526 [527] Among the Miao there is a swing game, which is quite interesting. On farm holidays when there are fairs or during the New Year festival, they put up frameworks for swings on a vacant lot. Each framework supports two swings, and every swing has four compartments, each fastened with ropes and a board. Each swing seats four men or women, going around with the wheel (Illus. 120). Men and women sing back and [533] forth as they swing along (see chapter, "Folk Songs" /not translated/). The following song is about the origin of the 539 773 526 swings:

Songs and singing are as old as time,
Found in all books everywhere.
A son of a unicorn was born in the
Sung dynasty.
The young man with a clever mind sought
a mate.

He searched for a beauty but was
ashamed of his own ugliness.
He loved beauty but beauty was
hard to meet.
He asked someone for a plan.
And was told to make a swing for people
to enjoy.

[text continues on p 356]

2:Ling & Ruey--354 E-5 (1933) 1947 AE5 Miao AE5

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Illus. 119. Tilting among the Miao.

224 Many of the Miao are skilled hunters and they
411 will track animals with a keenness similar to that of an American Red Indian. The wild boar is hunted on foot, and when he charges is knifed with consummate dexterity. The deer is surrounded and chased from point to point until it is exhausted, the dogs entering with zest into the hunt. Pheasants are decoyed, and animals shot with a cross-bow and arrows. Sometimes the arrows are poisoned with a product derived from deadly nightshade.

415 The arts of Miao life are few, their implements for daily use being copied from the Chinese. For
361 mutual protection they live in hamlets or villages,
342 and their houses are mud built and thatched with grass.

342 Let us go into one of these—it is not without interest. You will notice there are two rooms.
231 In the inner room a cow, a few goats and sheep
281 and perhaps a pig are stabled. The cow is needed for ploughing, and the manure for their somewhat barren farm land. From the sheep's wool, capes and sleeping-rugs are woven. Skins from the goats serve as winter jackets for the older men. Morning and evening these cattle pass through the living-room to and from their grazing-grounds.
342 The living-room is a most extraordinary apartment, since it serves as kitchen, dining-room, guest chamber and, when night comes, as bedroom.
354 In the centre of the earthen floor a coal or wood fire burns, and if the wood be damp your eyes will smart and sting, since the only outlet for the smoke
352 is the door or the roof. Near the fire are a few

69: Lewis T-5 (1950) 1951 AM1 Indochina
Miao AE5
Laotians AM8

boy's pockets lay strewn about; the lengths of string, the broken penknives, the buttons, the mirror glass, the tins, the bottles and the burned out lamp bulbs. Here was accumulated the jackdaw harvesting, the valuable glittering rubbish which was all a Meo wanted of civilization, and which he was free to take, while leaving the civilization itself severely alone. What foolish, generous people, these town-dwellers were!

Our host's wife, a child of fifteen, was lying with her baby on a heap of rags in the corner. The baby was sick, he said, but the only thing necessary was to keep it away from the light – and air – as much as possible. Most Meo babies die in their first two years, and one wonders what would have happened by now to the fertile land of Indo-China, if they didn't.

There was a gun in the corner – a muzzle-loader of the kind it takes a Meo two years to make. They are copied from the guns first supplied by the Jesuits to the Chinese, but are turned out by an endlessly laborious process involving boring out a solid bar by twirling a white hot iron in it. It was enormously long, like an old-fashioned Arab stove-pipe gun, and when Dupont took notice of it the Meo offered to show it to him in use. We went outside and he loaded it with powder and shot he made himself. This process took about five minutes. Before pressing the trigger he warned us to stand well away because of the muzzle blast. The target was a small banana-leaf, skewered against a bank at twenty paces. There was a tremendous bang when he fired, but the leaf remained intact. He blamed this on the maize-spirit which we had just drunk, and was quite delighted when Dupont, giving a demonstration with his American light carbine, also missed.

There were no dogs at all at this village. They were all down at the poppy fields with their owners, the Meo said.

Luang Prabang lies at the end of a long, curling descent from the mountains and through smoking bamboo groves, on the banks of the Mékong. It is built into a tongue of land formed by the con-

[161 cont.]

177 439 294 Since cultivation and the treatment of hemp is difficult and complicated, the "Méo" are adopting little by little the use of cotton materials which they buy in the markets from natives of the other groups. Likewise the women purchase from the Chinese merchants needles, multicolored thread and silk, glass decorations, and so on, used in their embroidery.

531 294 868 The art of embroidery, of which some of our photographs give us an idea, is developed to a degree of perfection one does not expect to find among these tribes, who in other respects are rather primitive. The young girls are trained from an early age in this delicate art, and they themselves prepare all the very richly decorated pieces of their wedding costumes.

273 The "Méo" make alcohol from rice or maize, either by fermentation or by distillation. For the latter process, they make use of the stills already described.

317 439 The "Méo" of the sector of Thanthuy carry on an important commerce in coffin wood, a fossilized wood which has become proof against rotting and is much sought after by the Chinese for making coffins.

326 [411] The "Méo" armorers manufacture guns with very long barrels, of a model analogous to those of the "Man." The "Méo" know how to make powder. They carry it in a small powder flask of horn, suspended from the neck by a cord on which colored glass beads are strung. They are adroit [162] and fearless huntsmen. They do not 224 fear to confront panthers and bears with their rudimentary weapons. Those of them who are enrolled in the corps of partisans charged with guarding the frontier, and who, as a result, are armed with a model 1874 rifle, demonstrate remarkable skill in hunting wild beasts, firing only when certain of making a kill in order to economize their precious ammunition. (We have had to pay the "Méo" partisans relatively large sums for the destruction of harmful animals, because of the bounty of 10 piasters for each panther killed.)

226 262 The "Méo" are not fishermen, fish being relatively rare in the upper reaches of the mountain torrents. Nevertheless, they eat fish (fresh or dried) when they have the opportunity.

39: Bernatzik--262 E-5 (1936-1937) 1947 A01 Thailand
Miao AE5

/193 cont./

123 224 [322] [411] go hunting together, and immediately Tsin Tsai was again favorably disposed toward me. We would set out to hunt elephants, gaur, and other big game which, with his primitive guns, he was able to kill only at the risk of his life. His passion for hunting was so great that, even at the time of the harvest, he would drop everything in order to accept my invitation. Needless to say, Tsin Tsai also knew how to handle the crossbow, the [411] most important and favorite weapon of the Meau, or poisoned arrows, with which any game can be brought down. My high-power rifle, /194/ however, aroused general admiration, and Tsin Tsai in particular could not get his fill of looking at it; he repeatedly picked it up and stroked it lovingly.

The Meau are familiar with the habits of game to a remarkable degree, naturally far more so than we Europeans. Just as I always deferred to the natives while hunting in the tropics, here, too I followed the instructions of the bold Meau hunters. They know the weather and the wind directions in relation to the haunts of the game; they are familiar with the scarce sources of salt in the primeval forest, which are regularly visited by all the wild animals; they know whether and at what time of the day or night the various species of animals seek out the waterholes or the salt licks; they deduce from the tracks of a wounded animal when it will take cover; in a word, they know the answers to all the questions that are involved in success for a hunter in the primeval forest.

123 224 787 Chief Tsin Tsai in particular was able to answer the most incredible questions. After a short time I myself relied completely upon what he said. In order to be able to judge the extent of the knowledge possessed by this excellent hunter, I constantly posed new and more difficult questions, which nevertheless were always answered. When I tried, as far as possible, to verify his statements, I soon, to my surprise, found contradictions and inaccuracies. Finally, however, this inexplicable situation was clarified for me, when I discovered Tsin Tsai engaged in having my questions answered by the spirits by means of oracles! Apparently the spirits were less well informed about the living habits of the animals than the living Meau were!

39: Bernatzik--275 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

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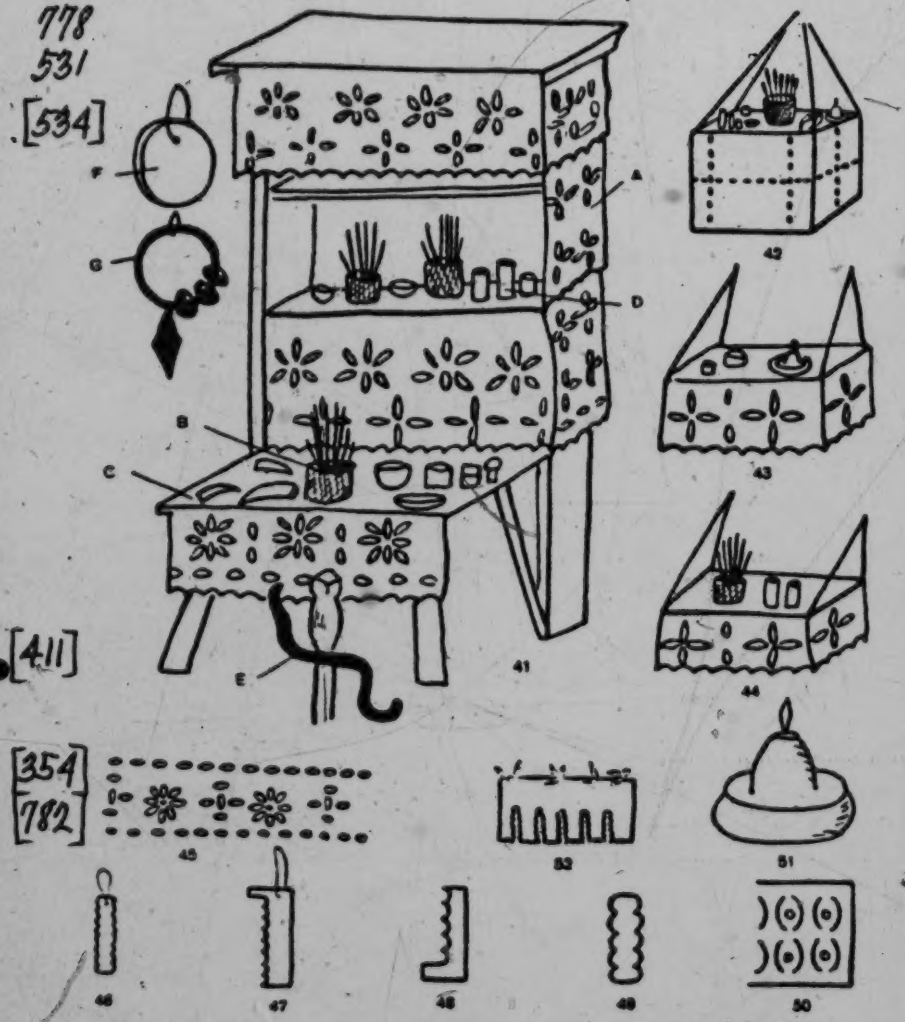

Figs. 41-52. Altars of the Meau.

Fig. 41. Large altar for the worship of the ancestors and the teacher-spirit of the shaman. 1/24 nat. size: A = punched-out paper curtain as decoration for the wooden frame; B = small basket with incense candles; C = oracle horns; D = small tea

[787]

(continued)

Miao AE5

//Caption for Figs. 41-52 cont./

778 bowls and vessels for maize kernels, oil, or water; E = old
411 battle sword of the Meau, stuck into the ground in order to forbid
534 access to the evil spirits; F = gong; G = magic rattle of iron. Fig. 42. Altar in the house of the chief, with incense candles, lamp, oracle horns, and the like, 1/17 nat. size. Fig. 43. Altar for the assistant spirits of the shaman. The alter consists of a board with cultic apparatus and provided with a paper curtain, 1/17 nat. size. Fig. 44. Altar for the teacher-spirit of the medicine men, 1/17 nat. size. Fig. 45. Punch pattern for the
531 altar paper. Figs. 46-50. Spirit-money of various denominations,
354 about 1/10 nat. size. Fig. 51. Altar lamp, 1/6 nat. size.
782 Fig. 52. Blood-soaked chicken feathers on the paper curtain of an altar as a sacrifice for the souls of the ancestors.

/210 cont./

778 which the spirit-money is made. Paper is also produced solely
782 for cultic purposes. It assumes its value as a sacrificial offering,
[413] however, only after it has been punched with the special punches in appropriate fashion. For this purpose the paper is folded, and the punch is driven through all the sheets at the same time.

[824] To make the incense candles one uses the bark of two special trees, which is dried and pounded, and then the bark powder thus obtained is pressed into stick form. These incense candles glimmer with considerable smoke and thereby disseminate a pleasant odor like incense.

778 One likewise usually makes the spirit-swords himself.
411 In the Meau village of Kun Fa on the border of Thailand and
787 Indochina, however, I found /211/ a spirit-sword made of bronze (Fig. 55) in the possession of a shaman. The owner told me that in a dream the great Father-Mother spirit had told him to lay out a rice field at a certain place in the jungle. When he set to work to carry out the order, he found the sword under the earth. The shaman was convinced that the sword had been sent directly to him from the Father-Mother spirit so that he could fight the evil spirits more effectively and that the great bisexual Father-Mother spirit had killed evil dragons with this bronze sword before he threw it to him down on earth. /Figs. 53-55 appear here./

778 Another ceremonial implement is the magic rattle (chap-
534 ter on "Art," Fig. 31) of the shamans, which the Meau smiths
[179] manufacture themselves. One also sporadically finds rattles of Chinese origin.

Aside from these cult and ceremonial implements, still to be named briefly are the sacral musical instruments, which also have been mentioned in a previous section of this work (chapter on "Art," section on "Music and Musical Instruments"). They are the bronze gong (chapter on "Art," Fig. 30), which can be of various sizes, skin drums in the shape of hourglasses, [177] which are covered at one end and are always of foreign and mostly Laotian origin, and the mouth organs (chapter on "Art," Fig. 26). The latter, to be sure, are not used solely in connection with cult activities, but must be included here since, as was pointed out, their sound is regarded as pleasing to the spirits.

/212/

535 [788] [783] [562] The Meau do not have any processions, purification procedures, or penances, but cultic dancing is known, as has already been described in detail. As will be recalled, the dance is purely sacral among the Meau, is performed only by men, and is always accompanied by the playing of mouth organs. The Meau women therefore do not dance at all, since they do not perform any cultic dances. In accordance with this attitude toward [177] dancing, the Meau do not know any borrowing or loaning of dances.

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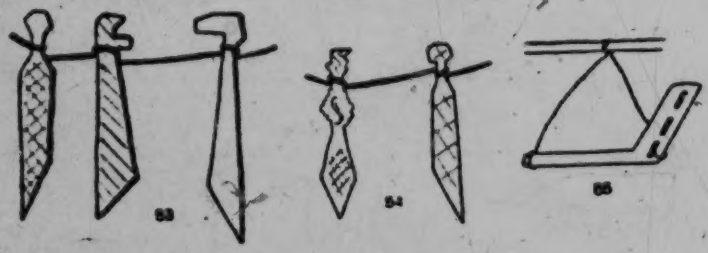

Figs. 53-55. Spirit-swords of the Meau.

[531] Figs. 53-55. Spirit-swords carved out of wood, with simple linear designs made with charcoal, 1/18 nat. size. Fig. 55. Spirit-sword made of bronze, 1/20 nat. size.

794 571 [881] [782] Unknown, too, are any religious societies or clubs, such as, say, a joining together of the young people at the time of initiation, since nothing like this is known, and, as has been said, no sacrifices are offered at the onset of puberty.

532 778 [779] The concept of the totem is likewise unknown to the Meau; no idols are erected and there are no plastic representations of gods or ancestors. Although the everyday life of the Meau reveals an intimate association with their ancestors and spirits, they limit themselves to erecting places of worship for them, but not images.

/275 cont./

342 184 in turn rests on the ridge posts (Fig. 76, B). The layers of palm leaves prepared like shingles are tied very compactly to the roof truss, so that the roof is extremely durable and impermeable. Whereas I could find only this one kind of roof among the Meau in Thailand, Credner (2) reports on houses that are covered with

2. II, p. 169.

rice straw and shingles. Lajonquière (3), too, speaks of straw

3. II, p. 305.

and shingle roofs and such made of beaten bamboo. The latter, however, seems scarcely comprehensible to me, since this material is not at all pliable and therefore cannot be waterproof. This must have been merely a makeshift. The description by Abadie (4) is even stranger: "The roof truss is made of rough

4. Page 156.

wooden sticks and bears a double roof, which in general is covered with straw, rarely with tiles. The edge of the roof projects far beyond the wall in order to protect it better against rain."

[439] By double roof probably the storage loft is meant, and the tiles can only be purchased material, possibly from the Chinese.

342 The construction of the two entrance doors is shown in Figs. 72-74. It should be noted in this connection that the door, Fig. 73, of house No. 7 is made of wooden boards, swings in a depression in the threshold, and is placed at the main entrance, whereas Fig. 74 is on the /276/ /Figs. 72-74 appear here/ north side of the chief's house and is plaited out of split bamboo sticks.

[778] [789] [411] [283] [531] Above the main entrance door there always hangs one or several swords carved out of wood, which are supposed to prevent evil spirits from entering the house. They are tied fast with fiber cord and usually decorated with a simple black line-pattern (see the chapter, "Religion," Figs. 53 and 54).

39: Bernatzik--460 E-5 (1936-1937) 1947 A01 Thailand

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MiaoAE5

/339/

Chapter 17

Means of Subsistence

a) Gathering

M 222 After the harvest the Meau regularly gather wild roots, tubers, and fruits. Beyond this time gathering is done only occasionally, for instance, on hunting expeditions or during M [731] migrations. In times of crop failures, however, gathering plays an important role and may even become a necessity for survival. Among the Akha in Thailand, who live under A 222 absolutely the same climatic conditions and whose diet, in [262] accordance with their generally greater primitiveness, is less [731] varied than that of the Meau, gathering plays at least an equally important role in times of famine. In years of abundance, on the other hand, it is likewise practiced regularly only after the harvest, but otherwise only occasionally.

b) Hunting

M 224 Hunting is of much greater significance than gathering among the Meau and among the Akha. The Meau are ex- A [224] cellent observers, have presence of mind, and are animated by a burning passion for the hunt. Since, in addition, they M [151] are excellent marksmen and have great patience and endurance, they have all the qualifications for good hunters.

[184] With regard to the Meau in Indochina, who, of course, are in a far better position economically than the mountain peoples on the poor soil in northern Thailand, hunting seems to be less important. Lajonquière (1) writes, for instance:

1. II, p. 311.

M [411] "Hunting is not practiced as a regular means of subsistence but they are nevertheless skilled hunters. They use a gun [171] similar to the one of the 'Man,' which, /340/ like the [389] powder, they make themselves."

/340 cont./

224 powder, they make themselves." Abadie (1) confirms this

1. Page 162.

observation. Savina (2), too, expresses himself about the

2. II, p. 230.

hunting of the Meau: "They principally hunt the wild pig, the bear, and the deer. The deer is hunted in the mountains which they burn off every year. It always comes to eat the young shoots under the ashes. The Meau also lure it with [231] pieces of salt. All deer are fond of salt. They are hunted [411] with dogs. Small game is shot with the crossbow."

In Thailand, in the habitation areas of the Meau, conditions are different insofar as burning the jungle for hunting purposes is impossible, since the damp, in part even succulent plants do not burn. In any case, high grass, which would nevertheless make burning on a large scale possible, does not grow under the trees.

224 As hunting weapons, the Meau use the crossbow (Ills. 79
411 and 93 and Figs. 316-320),[1] with which effective poisoned
[326] arrows are also shot. The flintlock gun (Ill. 78 and Figs. 306-308),[2] which they know how to manufacture themselves, is also important.

224 Everything that inhabits the jungle, as long as it has hair
262 or feathers, is regarded as game by the Meau. Everything is used from the mouse to the elephant, from the small mammal to the wild peacock, with the exception of the large black squirrel, although there are, of course, considerable gradations in popularity. Elephant, rhinoceros, deer, muntjac, and wild pig are especially desired. Birds, on the [223] other hand, are less so, because they provide too little meat, as the informants said. Lizards, snakes, and worms, on the other hand, are not eaten.

1 [see cat 116, pp 576, 643, +530 - ANALYST]
2 [" " " , pp 576 + 526 - "]

Mido AES

/386 cont./

411 Among the offensive weapons of the Meau, there were formerly spears, which have been retained today in crude [115] form only very sporadically. One of my interpreters, a Chinese trader, whose calling took him from one village to another, reported long thrusting spears with a double-edged, poisoned iron-point which was attached to a wooden shaft about four meters long. Even my best informants, however, could not remember such spears. [175] In the old Chinese literature the use of long spears is mentioned several times (2). Furthermore, wooden

2. Eberhard, II, pp. 245, 252, and 259.

clubs were used, which, however, are no longer found anywhere today. This /387/ club, round and about as thick as a thumb, with an egg-shaped handle, was made flexible at two points by the insertion of three chain links at each one.

As weapons for close combat the rice sickle (Fig. 271) is used, which for this purpose is equipped with a handle of about one and a half meters.

In addition, peculiar slings are used. They consist of perforated iron balls of about six centimeters in diameter, which are attached to a thin rope 20 fathoms long. One now grasps this rope half a meter behind the iron balls, whirls them in a circle, and lets them fly. When this sling has hit its target, it is pulled back by the rope.

On the other hand, there was no device for throwing spears. Nor were bow and arrows or battle-axes used, though [412] in close combat the Meau use their wood ax (see the chapter, "Means of Subsistence," Fig. 273) as a weapon.

411 One finds small knives (see chapter, "House Furnishings, 412 Household and Kitchen Utensils," Figs. 161-164) in daily use, which, in case of war, are used as pointed weapons in close combat. /Fig. 305 appears here./ The large bush knives (see the chapter, "Means of Subsistence," Fig. 272) have versatile utility as a jungle knife and as a hunting and war weapon, as does the slightly curved, double-edged saber with a thin blade.

Miao AE5

/387 cont./

411 177 In addition there are double-edged swords for close combat. They are like the spirit-swords in shape, are probably of Chinese origin, and are made longer or shorter in size according to the physical strength of the bearer. The spirit-swords [778] present today show a close relationship with Chinese elements, whereas we found only one old war-sword anymore (Fig. 305). [175] The old Chinese literature mentions curved swords (1); in this

1. Eberhard, II, p. 254.

connection my finding a ceremonial sword of bronze is of interest (see the chapter, "Religion and Magic," Fig. 55).

Today, the most important weapons of the Meau by far are the /388/ flintlock gun (Ill. 78, Fig. 306) and the crossbow (Figs. 316 and 317), which have pushed all other weapons into the background. Although originally the guns undoubtedly must have been of European origin, nevertheless, in the course of time the Meau [326] have developed a peculiar form of gun which they can manufacture themselves in every detail. They are even able to produce the [439] barrels of their guns; to be sure, they buy the iron from Chinese traders. The firearms made with it are flintlock guns (Ill. 78 and Fig. 306), which are equipped with only a pistol grip. It

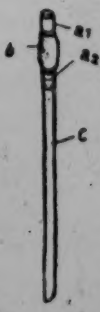


Fig. 305
Sword of the Meau, 1/15 nat. size.
a = brass mounting,
b = wooden grip,
c = blade.
The sword is stuck into a long, narrow wooden sheath.

is not easy to shoot with it. The recoil smashed the nasal bone of one of my porters who tried it. /Figs. 306-308 appear here./

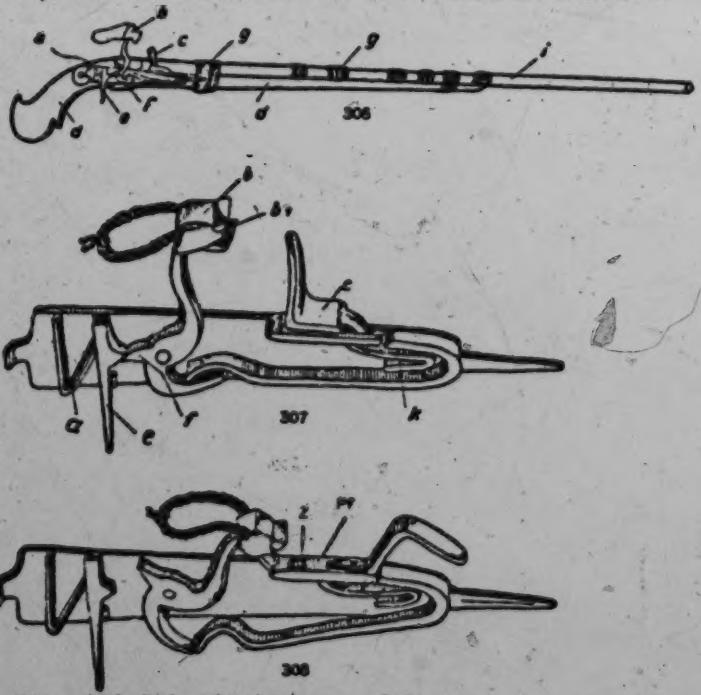
1 [see cat 116, p576 - ANALYST]

/389/

411

The size of the guns and the caliber vary. All the intermediate sizes from the boys' gun (Ill. 78), with which the thirteen-year-old youngster shot a muntjac, to the elephant gun with a caliber of about 20 millimeters are present, since the armorer does not manufacture guns according to a pattern, but rather adapts the size to the physical proportions of the bearer.

Loading the gun is a complicated procedure. Powder is poured from the powder container (Figs. 309-311) into the smooth barrel, is packed down a little with a wooden or iron ramrod (Fig. 312), and now from the bullet pouch (Fig. 313) a lead bullet in the shape of a cylinder (Fig. 314), but with a much smaller caliber than the barrel, is



Figs. 306-308. Flintlock Gun of the Meau.

Fig. 306. Gun, 1/15 nat. size. Fig. 307. Firing device cocked.
Fig. 308. The same uncocked, 1/3 nat. size.

/389 cont./

411 loaded. One presses the whole down firmly with a plug of scraped bamboo and immediately before firing the shot lets two more of these lead cylinders serving as bullets slide loosely into the barrel. The shot is released by the lock which is [237] glued with beeswax to the pistol stock (a), and secured there with rings of iron or sheet silver (g). The cocked lock is shown in Fig. 307; the way it operates is explained by Fig. 308.

In shooting, the trigger (e) is pressed to the left. The pressure overcomes the force of the counterspring (a); the full cock (f) is released. As a result, the cocking spring (k) presses against the hammer (b), in the upper end of which a flint is clamped (b 1). The hammer flies forward; the flint hits the snap (c), which springs back and lays open the powder pan (Pf). The touchhole (z) runs into the powder pan and connects it with the interior of the barrel. Through the striking of the flint on the snap, a spark is produced which sets fire to the powder in the pan. The explosion instantly runs through the touchhole, ignites the propellant in the interior of the barrel, and the bullets are hurled out of the barrel (i).

It was astonishing for me to observe the relatively great efficiency. At a distance of 120 meters the marksman with each shot hit a target 20 centimeters long and 15 centimeters wide, piercing a board of soft wood two centimeters thick.

389 The Meau even produce for themselves the black powder for the guns, made out of charcoal, sulphur, and saltpeter. [237] Bat excrement serves to provide the latter. A bamboo tube is split into halves and /390/ /Figs. 309-314 appear here/ the overlapping pieces are put on the ground. The spaces in between are covered with banana leaves and the vessel is filled with old /Fig. 315 appears here/ bat excrement and with the earth that lay underneath it. Then water is poured on it, and the liquid is allowed to run off slowly, is collected in a suitable vessel, and is dried by evaporation in iron pans. To one part of the saltpeter thus obtained, one takes half a [439] part of charcoal and a twelfth part of the sulphur purchased from the Chinese traders, beats up the mixture with the addition of some water, and kneads it vigorously in order to obtain a uniform blend. This moist paste of powder is placed in an

39: Bernatzik--528 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

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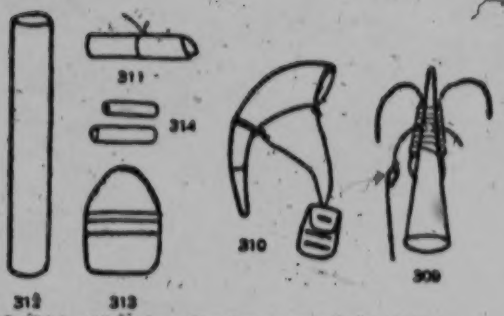

Figs. 309-314. Hunting Equipment of the Meau.

Figs. 309-311. Powder containers: Fig. 309, copper powder-horn, on which hangs the iron needle for cutting through the powder channel, 1/5 nat. size; Fig. 310, powder horn (goat horn) set with copper bands and with copper rings for the attachment of the carrying cord, end piece can be removed, 1/13 nat. size; Fig. 311, bamboo container for gunpowder, 1/10 nat. size. Fig. 312. Ramrod of iron, 1/22 nat. size. Fig. 313. Cloth bullet-pouch, 1/20 nat. size, is also visible in Fig. 310, hung on the powder horn. Fig. 314. Iron bullets, about 1/2-1/8 nat. size.

[237]

Fig. 315

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Wooden peg of the Meau for pounding gunpowder, 1/18 nat. size.

/390 cont./

389 iron pan slightly warmed over an open fire, allowed to dry, and the now firm mass is pounded to powder with the help of a wooden peg (Fig. 315).

411 Since there are only a few armorers among the Meau and [320] the raw material for making guns must be obtained from the [439] Chinese trader, this weapon is not as generally /391/ widespread by far as the crossbow (Ills. 79 and 93), which the Meau are able to manage expertly.

The crossbow of the Meau is made very solidly out of hard wood and has the form shown in Fig. 317. It consists of a stock (a) with a guide groove (d) for the arrow, a bow of hardwood (b), and a recessed trigger (c) with a catch (e). The size of the crossbow varies and is regulated by the size and strength of the owner. The two most common kinds of trigger are represented by Figs. 316 and 318. The bowstring (f) con- [283] sists of rattan fibers twisted together. The cross-section of the arrow shaft (Fig. 319) is round and measures about four millimeters. The feathering, folded strips of bamboo ten to twelve millimeters wide, is clamped into the split part of the shaft and secured by a tight lashing. /Figs. 316-320 appear here./

[224] /392/ The accuracy of such a crossbow is only half as great as that of the gun, as is its penetrating power. Since the crossbow arrows (Figs. 319 and 320) are strongly poisoned, however, and in the primeval forest shooting is done only at short range, large game, indeed, even pachyderms, are killed with this weapon by the Meau.

Certain tribes must have used powerful crossbows in war. [175] The old Chinese literature, for instance, mentions crossbows which had to be cocked by three men. Poisoned arrows were shot with such crossbows (1). At that time mighty bows were

1. Eberhard, II, p. 259.

also still in use, which probably were superseded by the crossbow at a very early date.

[See cat 116, pp 576 + 643 - ANALYST]

39: Bernatzik--530 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5
AKha A04
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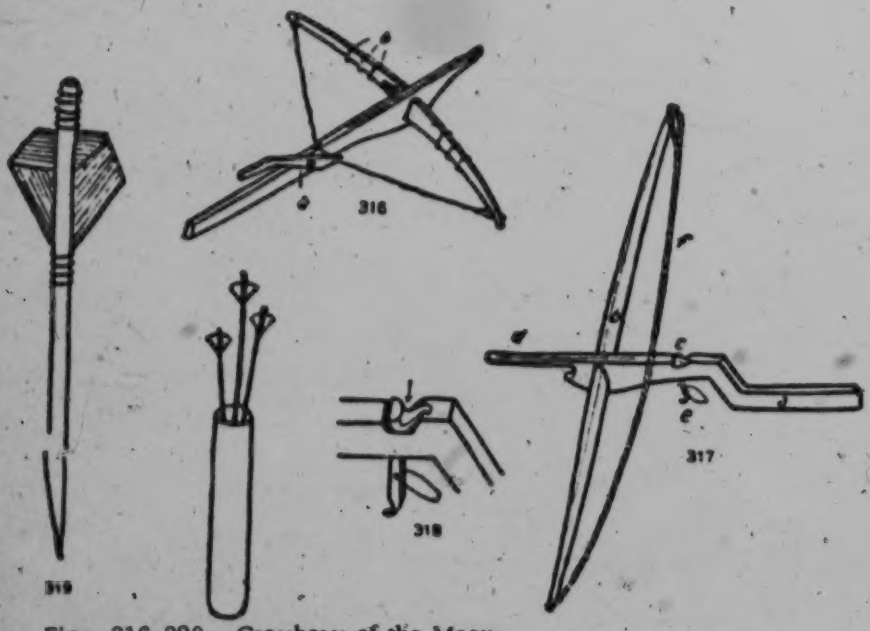
M
[415]

Caption for Figures below: Fig. 316. Crossbow of a boy, with simplified trigger (a) and plaited reinforcing of the bow (b), 1/10 nat. size. Fig. 317. Crossbow of a warrior, 1/20 nat. size. Fig. 318. Recessed trigger of the crossbow; the arrow points to the place where, in Fig. 317, c, the rattan cord lies. Fig. 319. Crossbow-arrow, 1/2 nat. size. Fig. 320. Crossbow-quiver with three arrows, 1/12 nat. size.



Figs. 316-320. Crossbows of the Meau.

Akha A04
Miao AE5

/392 cont./

M
411 It is obvious that all the weapons named were not used for only one purpose, say, as war or hunting weapons, but rather according to need. How very much the two last-named weapons have replaced all others, however, is clearly shown by the description that Savina (2) gives of the Meau in Indo-

2. II, p. 230.

china: "Their weapons are the crossbow and the flintlock gun. They make both weapons themselves, and also the bullets and the powder." Savina thus does not even enumerate the other weapons mentioned by me.

A
411 The Akha have fewer weapons at their disposal than the Meau. Aside from the jungle knife, we could find only the crossbow and, very sporadically, needle and flintlock guns,
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[714] but no spears, slings, clubs, shields and armor or helmets,
[439] and the like.

The Akha buy the guns mentioned from the neighboring Schan /Shan/ or Lao, from whom the ammunition is also
A
389 acquired. Nevertheless, the Akha, too, know how to make gunpowder of a somewhat different composition. One part of sulphur and ten parts of saltpeter are added to two parts of charcoal. The well crushed and pulverized material is carefully mixed and moistened with water, in which pepper was
A
[439] cooked beforehand for this purpose. The powder paste thus obtained is dried in the sun and then crushed. The Akha not only buy the sulphur from the Lao, but also the saltpeter.

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411 The crossbow of the Akha (Ill. 30)[1] is made in various sizes and /393/ strengths, according to whether it is made for a boy (Ill. 17),[2] a youth, or an adult man, and whether it is to be used for small or big game. Men's crossbows have a bow 130
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[171] centimeters long and more. Except for the trigger, the construction of the crossbow of the Akha is identical with that of the Meau crossbow (refer to it). The trigger (Fig. 324) consists
A
[283] of ivory, horn, or wood. On the back of the center piece a groove to receive the arrow is hollowed out. The twisted hemp

[1] [see cat 116, p 244 - ANALYST]
[2] [" " " p 89 - "]

/405 cont./

386 batik pen exactly opposite the way that we hold our pens (Ill. 531 86).[1] She begins at the edges of the piece of material to draw the border, then the middle lines follow, and finally the areas between the border and the middle lines are filled in. After the wax drawing is completed, the dipping of the piece of material into the dyeing trough is begun and continued until the areas left free of wax are dyed dark blue. Now the cloth is boiled in water, which removes the wax, and the places previously covered with it, which of course were not dyed, now appear white or light blue.—Fabrics are produced for the purpose of making clothing; carrying [415] bags made of cloth are rather rare among the Meau since plaited baskets primarily serve for this.

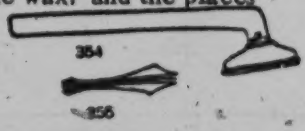

Fig. 354. Batik instrument of the Meau, 1/4 nat. size.

Fig. 355. Tripartite Batik Pen, viewed from below, 1/2 nat. size.

[413]

281 The dressing of leather is unknown to the Meau, although [513] hides scraped clean on the inside and dried in the sun are sometimes used as sleeping mats or to cover wooden sheaths for [411] knives and cut into strips for straps. The hair is always left on [262] the skin. Since, however, hides are preferably eaten, indeed as special delicacies, after suitable preparation (see the chapter, "Means of Subsistence," the section, "Food"), such "skins" are very rarely seen in the houses of the Meau.

322 On the other hand, the Meau are masters at woodworking, 412 although they have relatively few and only simple tools at their [177] disposal. The use of wood saws is unknown to the Meau who are not extensively Sinicized; only the ax /406/ (see the chapter, "Means of Subsistence," Fig. 273), chisel (Figs. 356 and 357), and wooden and iron wedges are available to them. Two kinds of iron chisels are used: a flat chisel (Fig. 357), and a hollow chisel (Fig. 356). For drilling holes, iron awls (Fig. 358) or very ingenious drills (Ill. 83[2] and Fig. 361) are used. For

[1] [see cat 116, p620 - ANALYST]
[2] [" " " p597 - "]

39: Bernatzik--576 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Opposite p. 427/

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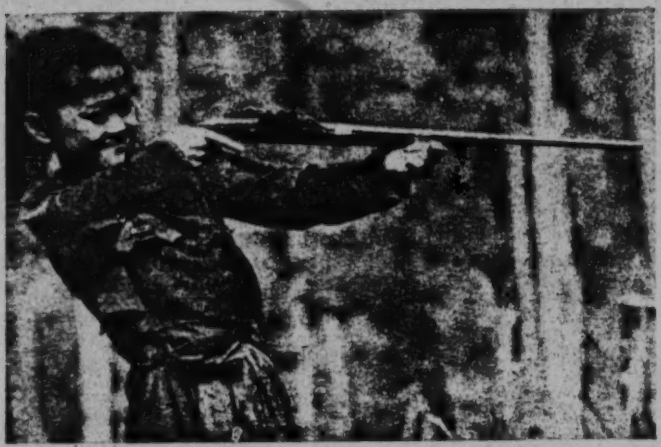

Ill. 78. Flintlock gun of the Meau, with pistol stock.

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Ill. 79. Meau boy with crossbow, which all mountain peoples know how to use expertly.

39: Bernatzik--643 E-5 (1936-1937) 1947 AO1 Thailand
Misc AE5

/Between pp. 474 and 475/

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Ill. 93. Meau family bringing in the harvest.

39: Bernatzik--725 E-5 (1936-1937) 1947 A01 Thailand
Miao AE5

/VII cont./

534 Ills. 75-77. Musical instruments.

Ill. 75. The mouth organ of the Meau, which differs in size and construction from the instruments of the other mountain peoples of Farther India (cf. Ill. 25). The instrument is carefully carved out of wood and mounted with silver rings. The inserted flutes are made of bamboo. As among the Akha, the instrument is played exclusively by men and usually simultaneously with dancing. The mouth organ is of greatest significance for the Meau as a sacral musical instrument.

[562] [535]

Ill. 76. Simple rod-flute of the Meau, made of bamboo, with one blow hole and six finger holes on the upper side and one finger hole on the under side. The latter is kept shut during the playing.

Ill. 77. Jew's-harp. The instrument consists of a brass or bronze plate, the center of which is cut out to form a tongue. The jew's-harp is placed against the teeth and made to vibrate with the thumb of the right hand; the oral cavity forms the sounding board. A change in the size of the oral cavity produces a change of pitch.

Ills. 78-80 and 91-96. Means of subsistence.

411 Ill. 78. Flintlock gun, the chief weapon in war and for hunting, which the Meau make themselves, as well as the black gunpowder. The gun does not have a butt like the European gun, but merely a pistol stock. Lead or iron bullets are used. Although accuracy and penetrating power are slight, measured by European weapons, the Meau kill even big game with their guns.

Ill. 79. Crossbow. Next to the flintlock guns, the crossbow is the most important weapon of the Meau. Nevertheless, it is of less importance than among the Akha, who have almost no guns, and is usually used only for hunting birds and small game. With poisoned arrows, however, even large game and pachyderms are killed.

[223] [224]

223 Ill. 80. As passionate hunters, the Meau are masters at setting traps. The illustration shows a hunter who is setting a snare to catch wild birds. As soon as the bird touches the trigger stick, the noose jerks upward and the booty is caught in it.